

**THE RELIGIOUS-CULTURAL ASPECT OF
KANJENG GUSTI PANGERAN ADIPATI ARYA (KGPA)
MANGKUNEGARA IX FUNERAL CEREMONY**

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Abstract

The funeral of Kanjeng Gusti Pangeran Adipati Arya (KGPA) Mangkunegara IX has attracted significant attention because he was the former ruler of Kadipaten Mangkunegaran Surakarta, Central Java, and died in restrictions on activities due to the COVID-19 pandemic in Indonesia. Although Pura Mangkunegaran held the ceremony, it has yet to be widely recorded in textbooks. The ceremony incorporated both cultural and religious elements in honour of Mangkunegara IX because he was both a Muslim and a ruler of Pura Mangkunegaran. This article aims to provide an objective description of the religio-cultural context of the funeral ceremony of KGPA Mangkunegara IX. The study used a qualitative method, with interviews and an audio-visual documentary, to collect data. The study found that there were many religious and cultural rites involved in the funeral ceremony, such as bathing, praying, and burying the deceased, wearing a Mataram royal palace as a funeral cloth, brobosan, the chanting of Javanese funeral hymns, and the tahlil. Some rituals were conducted simultaneously, while others were not. This finding shows that the relationship between religion and culture remains in Javanese families with some adaptation due to the pandemic.

Keywords: *mangkunegara IX, islam, javanese culture, funeral ceremony*

INTRODUCTION

The relationship between Islam and Javanese culture remains a fascinating topic for discussion. This connection is visible in the life cycle of the Javanese family. Clifford Geertz (Geertz, 2014), in his “Agama Jawa” books, elaborated on his experience in attending *slametan* (a kind of thanksgiving moment) on three life cycles of the Javanese family, which are maternity, circumcision, and funeral ceremony. In the life cycle, the society continues to perform Javanese traditional rituals along with Islamic prayers. The funeral ceremony that is still performed today is: *surtanah* (the union of the corpse and soil), *nelung dino* (day 3 of death commemoration), *mitung dino* (day 7 of death commemoration), *matang puluh* (40 days of death commemoration), *nyatus* (100 days of death commemoration), *mendhak* (1 year of death commemoration), and *nyewu* (1000 days of death commemoration) (Amin, 2000; Karim, 2017).

The Covid-19 pandemic situation made changes in many aspects including ideology-theology (Latif & Juhannis, 2022), socio-culture (Syukur et al., 2022), religious life, and funeral rites (Rahman et al., 2022). During the pandemic, there were many restrictions, including in Indonesia, where people were not allowed to mourn with the grieving family or at the funeral home to express their condolences. Previously, there was an idea from society that people must come and mourn in the grieving family or funeral home so that one-day others will do the same (Geertz, 2014). Unfortunately, it has been impossible since the Covid-19 stroke in Indonesia.

Some essential processions in caring for the corpse were also affected by the pandemic. In Islam, the corpse has to be bathed, shrouded, prayed and appropriately buried (Masjidillah, n.d.). Similarly, Muslim Javanese include some Javanese elements in some rites (Suwito et al., 2014). However, due to restrictions during the COVID-19 pandemic, some of the rites and obligatory processions were not properly carried out by family members. One funeral event that garnered widespread attention was the passing of Kanjeng Gusti Pangeran Adipati Arya (KGPA) Mangkunegara IX (also known as MN IX). He was the former ruler of Kadipaten Mangkunegaran in Surakarta, Central Java.

Surakarta city was in pain and a sad situation on August 13th, 2021 when the ruler of Kadipaten Mangkunegaran was announced passed away. The late MN IX died of a heart attack in Jakarta. Then, his corpse was brought back to Surakarta, which was actually in his palace. He was buried at the Astana Girilayu Funeral Home in Karanganyar (at least an hour's drive from Pura Mangkunegaran). The ruler was 70 years old at his death and was crowned king in 1987. He has four children, and one of them has just been crowned as the new ruler, namely Gusti Pangeran Haryo (GPH) Paundrakarna Jiwa Suryanegara, Gusti Raden Ayu (GRAy) Putri Agung Suniwati, GPH Bhre Cakrahutomo Wira Sudjiwo (crowned as Mangkunegara X) and Gusti Raden Ajeng (GRAj) Ancilla Marina Sudjiwo (CNN Indonesia, 2021a; Isnanto, 2021; Khairina, 2021; Mangkunegaran, 2021c, 2021b; Pitoyo, 2009; Rasyid, 2021; Wibowo, 2021).

The funeral ceremony was held on August 15th, 2021. It holds a special significance to the Surakarta community. Usually, many people will come, gather and give their last tribute to the royal family due to the king's revered status as a cosmic power center, whose sacred power and condition are in direct proportion to the kingdom and the people (Widagdho, 2000). If the king/ruler has died, then all people will come to the funeral ceremony as happened in the funeral ceremony of Sri Sultan Hamengku Buwono IX (King of Yogyakarta Palace). A thousand hundred people came to show their last farewell to the king (Dewi, 2011). Unfortunately, due to the COVID-19 pandemic, such ceremonies are no longer possible, even though the deceased was not dead from COVID-19 infection. When Kanjeng Gusti Pangeran Haryo (KGPH) Hadiwinoto passed away, his brother, who serves as the Governor of Yogyakarta, could not attend the funeral due to his health issues and the prevailing COVID-19 situation (CNN Indonesia, 2021b; Susanto, 2021).

Then, what about the funeral of Mangkunegara IX? Do the usual rites of palace family funerals continue during the pandemic? Or were there some adjustments? Unfortunately, no precise literature exists regarding the funeral procedure of the Pura Mangkunegaran family. Is it distinct from that of other Javanese communities, or is it the same? Therefore, it is interesting to discuss this

matter. Suwito et al. (Suwito et al., 2014) explained that the funeral ceremony of Javanese Muslims has some uniqueness because Javanese Muslims form their belief in spirituality based on their inner experience during COVID-19 (Mustolehudin et. al, 2022). This statement highlights the two key research questions addressed in this study: 1) How did the funeral ceremony of KGPA Mangkunegara IX proceed? and 2) What are the religious-cultural aspects involved in the funeral ceremony of KGPA Mangkunegara IX?

Literature Review

There have been numerous studies on funeral ceremonies and death commemorations. The study of death rituals as a life cycle ceremony in different regions has certainly been studied from various aspects. One aspect is integrating regional customs and Islamic teachings in the death procession. For instance, Ismail documented the fusion of traditional death processions with Islamic practices in Mongondow, Central Sulawesi. It can be seen in the processions, readings and celebrations in Mongondow (Ismail, 1998). Idham recounts the intricate details of *tuja'i* and *tinilo*, which are integral parts of an Islamic funeral procession in Gorontalo from the beginning to the end of the funeral. Besides photographing the traditional customs, the types of clothing and colours used in the procession are also interpreted (Idham, 2011). Mustamin and Macpal have studied the life cycle rituals of the Bajo community in Torosiaje. The researchers divided the Land Bajo and the Sea Bajo. The ritual values of the Darat Bajo have begun to erode due to ecological factors, the presence of the state and social changes in society (Mustamin & Macpal, 2020).

In his writing, Pettalongi examines the close relationship between the customs of the Ternate Sultanate and Islam, including in the arrangement of the Sultan's death ceremony. This integration of religious and cultural values persists today (Pettalongi, 2012). In the Bugis community, custom and Islamic law merge into a structure that regulates life, including the death procession. Such fusion between custom and religion in Bugis culture shows dialogue and reconstructs a new culture with local nuances (Wekke, 2013). In Java, the fusion of Islamic law and prior Hindu-Buddhist religious

traditions has generated a distinct Javanese Islamic identity. For instance, Karim discusses the symbolism behind death rituals in the fishermen's community of Ambarawa, Central Java (Karim, 2017).

A search for literature relating to the death procession and funeral of kings in Java during the late millennium period has not been found. There may be aspects that are similar to the death procession of Javanese Muslims in general. However, the writer assumes that there are unique differences in the death procession of kings in Java, especially in the funeral ceremony of kings or rulers in Surakarta (Solo), Central Java.

Sudardi's article notes that certain Islamic rituals experienced rapid development due to the Mataram kingdom/Kasunanan making Islam their ideology (Sudardi, 2015). Islamic legitimacy was shown by Prabu Brawijaya (Majapahit King), who converted to Islam and then changed his name to Sunan Lawu. Among the rituals that exhibit distinctive Islamic characteristics are *sadranan*, recitation of *Surah Yasin*, collective *tahlil* recitation, some wedding rituals, and *grebeg kraton* (palace). However, this study has only focused on folklore and some Surakarta royal heritage (as Mataram Kingdom heritage). The funeral ceremony of Mataram kings has not been previously elucidated.

Then, Zahra's research shows that the society of Kotagede Yogyakarta performs prayer and *tahlil slametan* in Mataram king tombs as respect for their ancestors (Zahrah, 2020). It looks almost the same as the tradition in Solo. Surakarta, as the Mataram Kingdom center, has a close relationship with Islamic doctrines determined by a large number of cleric (*ulama*) figures who participated in political and religious affairs aspect, and one of them is Kyai Haji Raden Muhammad Adnan (Kiai Adnan) (Gusmian, 2018).

Jauhar Fuad also researched Javanese Islam. In his study, he found two conclusions: 1) *tlatah* and *Mataraman* tradition are related to Mataram Kingdom; 2) the cultural enlightenment process occurred through a dialogical process; and 3) *Mataraman* religious tradition aspects have certain similarities with Mataram Kingdom tradition (Fuad, 2019). The example of the traditions is: *sekaten*, *gerebek*, *tahlilan*, *suronan*, and *nyadranan*. In his study, Fuad explains the acculturation of Islam and

Javanese culture, yet he has not studied the king's funeral ceremony.

While there have been numerous studies on this topic, none of them have focused on the funeral ceremony of the Surakarta ruler or king. Therefore, this article carries significant importance as it aims to provide a detailed description of the funeral ceremony of Pura Mangkunegaran's ruler and explore the acculturation of Islam and Javanese culture in the ceremony. This article can enhance understanding of the history, heritage, and relations between Islam and Java.

Conceptual Framework

There are two big themes in this article, namely Javanese Islam and funeral ceremony studies. Some of the experts have explained about religion in Java, especially Islam, such as Clifford Geertz, Mark Woodward, and M.C. Ricklefs. Javanese people have inherited many traditions and cultures affected by Hindu and Buddha nuance before Islam entered Java (Amin, 2000; Ricklefs, 2013; Ulum & Mufarrohah, 2014; Woodward, 1999). Syncretism is a term that is often used to gather Islam and Javanese culture (Ahyani, 2012; Amin, 2000; Sumbulah, 2012). A Moslem is still doing their daily life as a Moslem (praying and reading the Quran) while also practicing Javanese traditions. *Slametan* (a typical Thanksgiving) has always been performed until now and become the identity of the Javanese-moslem. They continue to perform Javanese tradition, which uses many symbols, tools, and songs, but they keep reciting Islamic prayer during the ceremony (Karim, 2017; Rosyidi, 2012; Suwito et al., 2014). The tradition is also performed in the funeral ceremony and the death commemoration.

RESEARCH METHOD

The study analyses the KGPAA Mangkunegara IX funeral ceremony, held on August 15th, 2021, and the religious-cultural aspect of the ceremony. The significance of the study is that MN IX is the ruler of the Mangkunegaran Palace, one of the heirs of the *Mataram Islam Jawa* Kingdom, which combines culture and religion in its major ceremonies. It is a qualitative case study implementing Spradley's ethnography method, involving informant selection,

interviewing, note-taking, and analysis of ethnography symbols, domains, and taxonomy meanings, culminating in the analysis and writing of an ethnography composition (Achmad, 2018; Spradley, 2007; Sugiyono, 2011; Thohir, 2009, 2011). On a practical level, this study (conducted from 8th to September 17th, 2021) includes a brief biography of the king, the recording file/video of the funeral ceremony, and the religious and cultural aspects of it. The study was conducted after the funeral, so observation could not be done. Then interviews were conducted with people involved in the funeral ceremony, such as the head of the office of the Ministry of Religious Affairs Surakarta City, Pura Mangkunegaran's family and close relatives, the librarian of Rekso Pustaka Library, and the guardian of Astana Girilayu Funeral Home.

The data collected through interviews during the funeral process, religious rituals, prayers, and other traditions during the funeral ceremony were then reduced and classified. The identification of cultural symbols, practices and customs in the ceremony was also done. The meaning analysis was then discussed within the context of Islamic values, history, and evolution from time to time, interpreting its value to the neighbourhood, and how the ceremony works in strengthening cultural identity and the Islam-Java relationship.

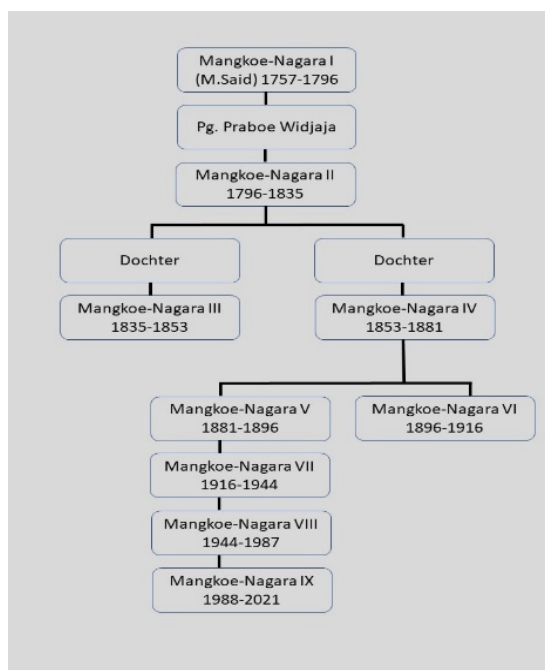
DISCUSSION

The KGPAA Mangkunegara IX Biography

KGPAA Mangkunegara IX was a former ruler of Pura Mangkunegaran Palace. He was born on Saturday, August 18th, 1951. His given name was GPH Sujiwo Kusumo. He is the fourth child of Mangkunegara VIII and his wife, *Gusti Kanjeng Putri* (GKP) Mangkunegara VIII (Raden Ajeng Sunituti). Sujiwo Kusumo was married to Sukmawati Sukarno Putri and has two children, GPH Paundrakarna Jiwa Suryanegara and Putri Agung Suniwati. He was crowned as Pura Mangkunegaran ruler on January 24th 1988 (when he was 37 years old) and then given the title *Sampeyan Dalem Ingkang Jumeneng (SIJ) Kanjeng Gusti Pangeran Adipati Arya (KGPAA)* Mangkunegara IX. He succeeded his father, MN VIII, throne. In 1990, MN IX married Prisca Marina who was then given the

title *Prameswari Dalem Gusti Kanjeng Putri Mangkunegara IX*. He has two children from his second marriage, GRAj Ancillasura Marina Sudjiwo and GPH Bhre Cakrahutomo Wira Sudjiwo. Mangkunegara IX was on the throne for about 33 years. (Mangkunegaran, 2017, 2021e; Supriyanto, 2021). Following the family tree, the ancestor of MN IX was Kiai Gede Pemanahan Mataram. It is shown in Figure 1.

Figure 1. The Genealogy of Mangkunegaran Family



Source: (Ardani, 1995)

Sujiwo Kusumo completed his schooling in Surakarta, from primary until college. However, his biography fails to mention the faculty or department he was enrolled in. He once worked at the Caltex factory and worked as a photojournalist. As a descendant of Pura Mangkunegaran, MN IX, he actively preserved the palace's cultural heritage. He had a special interest in arts and cultural arts. He was a proficient traditional dancer, similar to his performance portraying *Brambangan* - a gentle and delicate knight. MN IX's vision was for Pura Mangkunegaran palace to become the centre of Javanese culture. He insisted that some Mangkunegaran art be displayed whenever there was a visitor (Supriyanto, 2021).

Like his ancestors, MN IX was also a prolific artist with numerous works, which

were read out at his funeral ceremony. Below are some of Mangkunegara IX's works (Mangkunegaran, 2017, 2021e; Supriyanto, 2021):

1. Create some dances: *Beksan Bedoyo Suryosumirat* traditional dance (1990), *Panji Sepuh* contemporary dance (1993), Harjuna Sasrabahu and Puspita Ratna dance (1998), *Negeri Sembako* dance, contemporary dance *Krisis* (1999), *Mintaraga* dance-drama, *Dewa Ruci* dance-drama, etc;
2. A set of gamelan musical instruments, *Slendro Pelog Kyai Lipur Sari*: it is placed in the south part of *pendopo* (a hall in the Pura Mangkunegaran Palace);
3. Made *Bregodo Prajurit Joyomiseso* and *Bregodo Prajurit Joyo*;
4. Rehabilitation of *Kereta Kencana*;
5. The initiator of manuscript translation and digitisation process stored in Reksha Pustaka Library;
6. Established *Akademi Seni Mangkunegaran* (Mangkunegaran Art Academy);
7. Conducted some revitalisation and restoration in Pura Mangkunegaran until now, and regenerate *Pasinaon Dalang Mangkunegaran*.

The Funeral Ritual of KGPAA Mangkunegara IX

KGPAA Mangkunegara IX passed away on August 13th, 2021, at 02:50 AM in Jakarta due to a heart attack. His body was taken to Pura Mangkunegaran Surakarta on the same day and arrived in the evening. As the Javanese believe that a funeral cannot be held on Saturday, the family decided to have the ceremony on Sunday, August 15th, 2021. The body of MN IX rested at Pura Mangkunegaran from Friday evening until Sunday morning before the funeral was held. The body was clothed in batik and carried in a simple coffin when it arrived from Jakarta. Upon arrival at the palace, it was changed into Mataram royal clothes (Keprabon). The wearing of Mataram royal clothing has been a long-standing tradition for kings. As MN IX was a descendant of the Mataram Kingdom family and Mangkunegaran was an inheritor of Mataram, it was customary for him to wear such clothing. However, there is no written source to explain this rule explicitly. This

practice resembles an oral tradition or consensus in Mangkunegaran, and it continues to this day (Mangkunegaran, 2021a; Widoyretno, 1995; interview with the Head of domestic affairs Pura Mangkunegaran, 10 September 2021).

Since the MN IX body was laid to rest at Pendopo Agung Pura Mangkunegaran on Friday evening, many people came to say their condolences and their last respects. Not only public figures but also civil society came to Pura Mangkunegaran. The palace staff offered a generous opportunity for the public to visit and pray for MN IX, though strict health protocols were still enforced due to the COVID-19 pandemic. Visitors were required to comply with the health protocol guidelines. The funeral prayer must be conducted in small groups. Many people attended as the waiting period before the funeral was quite long (almost two days). (Interview with Pura Mangkunegaran *Yogiswara*, September 9th, 2021, and the head of domestic affairs, September 10th, 2021).

The funeral ceremony of Mangkunegara IX started on Sunday morning, August 15th, 2021. This article will not elaborate the funeral ceremony completely. It will be explained briefly as below (Mangkunegaran, 2021d; interview with Mr. Supriyanto, Mr. Purwanto, and Mr. Samsuri):

- a. The reading of SIJ KGPAA Mangkunegara IX biography by *Kanjeng Raden Tumenggung* (KRT) Supriyanto Waluyo.
- b. The acceptance speech (*pambagya harja*) by *Kanjeng Pangeran Haryo* (KPH) Cuk Susilo.
- c. The acceptance speech and death certificate handover from the vice mayor of Surakarta, Teguh Prakosa, to the royal family
- d. The reading of Islamic prayer by *yogiswara Mas Ngabehi* Purwanto.
- e. The chanting of Javanese traditional music (*gending*) which was only played during the funeral ceremony of the king. The *gending* was not even played when the royal family member dies, it is only for the king. It was played during the departure of MN IX's corpse from Pendopo Agung Pura Mangkunegaran to

his hearse before leaving to Astana Girilayu Funeral Home.

- f. *Layon* ceremony with the following personnel order: 1) *Senopati lampah KRMT* Lilik Tirtodiningrat accompanied by *KRMT* Hudoko Artisto and *KRMH* Hariadi Anggoro; 2) The one who bring the photograph of MN IX, RA Ayu Rosetya Astuti; 3) The one who bring wreath, Raden Mas Rayhan Surya Mahadi Putra Yamin; 4) The one who bring *songsong* (royal umbrella), Antonius Joni Wahyu Aji; 5) The family member of MN IX; 6) The *yogiswara*; and 7) The religious public figures.
- g. *Brobosan* ceremony was done by family members of MN IX in the following order: *Permaisuri* GKP Mangkunegara IX, GPH Paundrakarna Jiwa Suryanegara, GRAY Putri Agung Suniwati, GRAj. Ancillasura Marina Sudjiwo, and GPH Bhre Cakrahutomo Wira Sudjiwo.

The Islam-Javanese Aspects of the Funeral Ceremony

During the funeral ceremony of KGPAA Mangkunegara IX, there are nuances of Islamic and Javanese aspects. Below are some of the Islamic aspects observed during the ceremony:

a. Interfaith prayer

The body of MN IX was kept at Pendopo Agung Pura Mangkunegaran from Friday evening until Sunday morning. Numerous visitors came and gave their last respects, including some interfaith figures. Some interfaith figures prayed for MN IX, including representatives of Islam, Christianity, Catholicism, Hinduism, Buddha, Confucianism, and other faiths (Mangkunegaran, 2021a). This event was held on Saturday night, August 14th, 2021. Based on Mr. Supriyanto, the interfaith prayer was initiated by themselves. They asked the royal committee so they can deliver their last respect to MN IX by reading prayer based on their belief. Each of the figures was given time for about 3-5 minutes to pray (interview with Supriyanto and Purwanto, September 9th-10th, 2021).

b. Praying for the corpse

When a Muslim dies in Islam, they are prayed for using the Muslim method, which is known as the *Janazah prayer*. The family members and visitors of the late MN IX prayed for his corpse, and Mr. Purwanto led the prayer on one occasion. Then, the family, friends, staffs, and visitors who came to Pendopo Agung also performed the *Janazah* prayer. However, some visitors refused to participate in the prayer as the corpse was not wrapped in a shroud. The staff at Pura Mangkunegaran acknowledges all visitors' decisions on whether to perform the *Janazah* prayer. Health protocols must be followed during prayers (Interview with Mr. Purwanto, September 10th, 2021).

c. *Yogiswara* roles

Yogiswara is the minister of religious affairs in Pura Mangkunegaran. Every religious event will be led by *yogiswara*. There are nine *yogiswara* in Pura Mangkunegaran, and of them is Mr. Purwanto. He was appointed as *yogiswara* after receiving Decision Letter from Pura Mangkunegaran firstly on March 23rd, 2002. At that time, he was given the title *Mas Demang* Purwanto. Then, on November 23rd, 2012, the letter was renewed. He was appointed as *Mas Ngabehi* Purwanto (Interview with Mr. Purwanto, September 10th, 2021). The *yogiswara* was worn a Javanese costume during the funeral ceremony as shown in Figure 2.

Figure 2. Mangkunegaran *Yogiswara* in MN IX Funeral Ceremony



Source: Document from Mr. Purwanto (2021)

Two types of *yogiswara* were assigned in the funeral ceremony of MN IX, *yogiswara* in Pura Mangkunegaran and *yogiswara* assign in

Astana Girilayu Funeral Home. *Yogiswara* in Pura Mangkunegaran has some tasks, such as: bathing the corpse, leading the *janazah prayer*, leading the general prayer until the corpse was placed in the car, and leading the *tahlilan* event. The corpse was purified in Jakarta, but it was purified again by *yogiswara* after arriving in Surakarta. After the corpse was dressed in Mataram royal clothes, the *yogiswara* then lead the *janazah prayer*. The corpse of MN IX wore no shroud because of the tradition in Mangkunegaran. The dead ones will be wearing complete Mataram royal clothes (*Keprabon*) as their final clothes. The corpse was also buried in a coffin. (Interview with Mr. Purwanto, September 10th, 2021).

d. *Tahlilan*

Pura Mangkunegaran also held a *tahlilan* event after the death of Mangkunegara IX. Starting from the first day until the seventh day, the prayer was held every night in Pura Mangkunegaran palace. The reading of *tahlil* was led by *yogiswara* Mr. Purwanto. The guest of *tahlilan* event was restricted to only about 150 guests. On the seventh day after the death of MN IX, the committee of Pura Mangkunegaran shared a *tahlil* book, entitled *Pengetan Kaleres Jangkep 7 Dinten Surud-Dalem Sampeyan Dalem Ingkang Jumeneng K.G.P.A.A Mangkunagoro Kaping IX*. This book was not arranged by *yogiswara*, but the Mangkunegaran staff reserved it from the publisher directly. The content of the book has no different from other *tahlil* books (Interview with Mr. Supriyanto and Mr. Purwanto, September 9th and 10th, 2021).

The content of the book is: a cover with the Mangkunegaran symbol, book title, the birth date and death date of MN IX according to the Javanese calendar, the full-color picture of MN IX, introduction (*muqaddimah*), transliteration, some surah and some prayer which is as same as the common *tahlil* book. It was written and arranged by M. Abdul Karim. The book was not entirely read by *yogiswara* during *tahlilan*. Mr. Purwanto only read the common prayer for *tahlilan* event. *Tahlilan* does not only hold on the first day until the seventh day of the death date. But it will be repeated after 40th days, 100th days, 1 year, and 1000th days. The date of the event

has already been counted by the staff of Pura Mangkunegaran using the Javanese calendar as shown in Figure 3 (Interview with Mr. Purwanto and Mr. Yadi, September 10th and 13th, 2021).

Figure 3. Schedule of MN IX *Tahlilan* (2021-2024)

PERHITUNGAN HARI	MENURUT TGL NASIONAL	MENURUT TGL JAWA
7 HARI	Kamis Pahing	19 Agustus 2021
40 HARI	Rabu Legi	22 September 2021
100 HARI	Senin Pahing	22 November 2021
1 TAHUN/PENDHAK (I)	Selasa Kliwon	2 Agustus 2022
2 TAHUN/PENDHAK (II)	Minggu Kliwon	23 Juli 2023
1000 HARI	Rabu Kliwon	12 Juni 2024

Source: Document from Reksa Pustaka Library (2021)

While the Javanese cultural aspects in the funeral ceremony of MN IX are briefly explained below:

- a. The corpse was clothed in complete Mataram royal clothes.

The previous section explained why the corpse was in Mataram royal clothing. He was not worn or covered with a shroud. Despite a lack of written guidelines, the royal family members and all the staff continue to follow the tradition.

- b. The chanting of Javanese traditional music (*gending*) during the funeral ceremony.

The funeral ceremony held in Pura Mangkunegara since Sunday morning, August 15th, 2021, was accompanied by the withered music/*gending* *layu*. According to Mr. Samsuri, three distinct types of *gending* *layu* were performed during the ceremony:

- 1) *Gending manguyu-uyu: Gending Menyan Kobar, Gending Laler Mengeng dhawah Ldr Panjang Ilang, Ketawang Gending Tludur Minggah Ldr Tludur, Gending Renyep Dhawah Ldr Eling-eling*
- 2) *Gending* that was played during the acceptance speech: *Ketawang Pamegatsih, Ketawang Yitma, Ketawang Mijil Ratri, Ketawang Dhandhanggula Tludur, Ketawang Pangkur Dudhakasmaran*

- 3) *Gending* that was played during the departure of the corpse: *Ayak Mijil Layu-layu*.

When a member of the Mangkunegaran family passes away, according to Mr. Samsuri, certain *gending* are also chanted, including *Laler Mengeng, Mijil Tludur, Pamegatsih, Yitma, Mijil Ratri, Dhandhanggula Tludur*, and many more. These *gending* carry a sorrowful nuance and thus are only played during mourning occasions. In Pura Mangkunegaran, there were approximately 45 *pengrawit* (*gending* players). At the funeral ceremony, roughly 30 *pengrawit* played together, escorting the late MN IX.

- c. The belief of not doing a funeral on Saturday.

In Javanese mythology, Saturday is the day of death (*dalaning pati*), so MN IX's funeral could not be held on Saturday (Aman, 2013). Thus, the family decided to hold the ceremony on Sunday, August 15th, 2021. The MN IX body was rested in Pura Mangkunegaran from Friday evening to Sunday morning before the funeral, which is almost two days (48 hours).

Islam-Javanese Relation in Mangkunegaran Palace

Preserving culture and traditions is crucial to the continuing existence of the Mangkunegaran Palace. The funeral ceremony of Mangkunegara IX in August 2022 is proof of this. Situated in Java Island's Mataram Kingdom center, Surakarta or Solo has successfully maintained its old tradition and also adapted to the latest state of modernisation. According to (Wardana, 2008), Surakarta society in the 19th century had a strong cultural power in fashion or Javanese costume. The traditional Javanese royal attire is not only for formal occasions (*soosleven*) but also for layon or funeral ceremonies. The late Mangkunegara IX was dressed in the Mataram royal costume on his funeral day and was not covered with a shroud as is customary for a Muslim. Javanese attire, or *jangkep*, is donned by the Javanese royal household, including the Mangkunegaran Palace household. Other types of Javanese costumes include *atelah, sikepan, takwa, beskap, and Langenharjan*

suit, each with its own unique Javanese philosophy, aesthetics, and pragmatic values.

The ancestors of the royal family have practised the wearing of Mataram royal attire on corpses for many years. *Jangkep* were even used in the *Tingalan* ceremony of Paku Buwono XIII (Hidayat, 2012). Wearing *jangkep* for a royal family's corpse in Kasunanan Surakarta and Mangkunegaran Palace becomes a social and cultural identity. According to Hoed, costume or fashion represents concepts such as casualness, formality, religiosity, sensuality, and commercialisation (Hoed, 2008).

There were numerous Islamic and Javanese traditions incorporated in MN IX's funeral ceremony. The preserved tradition is still performed and maintained today. It shows that the *keraton*/palace culture is rooted enough and has formed a social level in the palace itself. The wearing of the *jangkep* costume, the chanting of traditional Javanese music (*gending*) and the placing of Mangkunegara IX's body in the main palace had formed a social structure, level, and class. All the elements in Mangkunegaran Palace (royal family, staffs, and *Abdi dalem*) have accepted their positions, so the harmony in Mangkunegaran Palace is well maintained until today.

The practice of *slametan* during the funeral ceremony of Mangkunegara IX is a cultural and religious expression that has been intertwined for a long time. (Geertz, 2014) notes that *slametan* can be conducted during all important life stages of Javanese people. *Slametan* is a get-together occasion that involves having a feast with family members and others to mark a special event (Supani, 2013). and it was also held during the funeral ceremony of MN IX. According to the *yogiswara*, they performed a *slametan* using Islamic prayers during the funeral ceremony and the event after the funeral. The Pura Mangkunegara *slametan* event was not solely dominated by male members of the royal family, as women also played significant roles, including preparing traditional food for the event, such as cone-shaped rice, mixed vegetable rice, *ingkung* chicken, vegetable coconut soup, and traditional snacks (Newberry, 2013). In the *layon slametan* of Mangkunegara IX, social exchange, social relationship, and tradition are intertwined.

The culture of Mangkunegaran Palace exists in harmony with Islamic elements.

Endraswara posits that *slametan* in the Mangkunegara IX funeral ceremony is an integral element of a royal tradition to achieve a safe life (*memayu hayuning bawana*) (Endraswara, 2013). In Javanese philosophy, *memayu hayuning bawana* encompasses both the macrocosm and microcosm, and it is crucial to ensure a safe life by maintaining both cosmos. To be *slamet* (safe) is the main purpose of Javanese philosophy. Therefore, all the rites performed during the funeral ceremony of Mangkunegara IX are intended to achieve a safe life.

CLOSING

The life cycle of humans, particularly those in Java, is a fascinating topic for discussion. One of the life cycles that has many commemorations and traditions is death issues or a funeral ceremony. Such events are likely to draw public attention, as happened with the funeral of Mangkunegara IX, the ruler of Kadipaten Mangkunegaran. The ceremony involves both Islamic and Javanese traditions in many processes and aspects. The ceremony's process comprises corpse preparation under Islamic tradition, biography reading, *pambagyaharja*, an acceptance speech, prayer led by *yogiswara*, the chanting of Javanese *gending*, *layon*, *brobosan*, the burial process, and *tahlilan*. From the initial stages to the commemoration of death by holding a *tahlilan*, one can vividly see the acculturation of Javanese Islam.

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